578 wars. There is no more head-hunting (but the
721 priest in the mission thinks it still goes on secretly, especially for the main post of a new korke).

53 The arts here are poor in all ways.

583 The bride price must be paid, but ambil anak
611 can occur. In the latter case a daughter or
237 daughters are given to the family in place of the
[556] price. This is especially true for the poor. Elephant tusks are needed for things such as the bride price, but this is evidently mainly for the uppers. And Krol said that nowadays, when the tusks have become rare, they often merely make the transfer in their heads, talking all night, and never actually transferring the real tusks from one family to another. It is a kind of clearing-house procedure. The tusks may be "transferred" up to twenty times in their heads, and they balance out in the end. Thus there is no real cost. It is a matter of delayed payment and really works out to a system of woman exchange between families. The tusk transfer is fictional. Thus A will "pay" tusks to B for a girl, and B will "pay" these to C for a girl, and C will "pay" them to A for a girl, and so on. The tusks, however, may even be non-existent in a particular case, and since they balance out in the end, no one really pays.

764 I was told that they used to put the bodies of
766 the war dead (I think) in trees before burial. Newborn children were buried in the kampong in front of the house. Cemeteries here were evidently placed outside the kampong.

124 We will return to Leloba tomorrow and try to
621 get the assistant matter straightened out. It
578 is notable that the guru said he is more comfortable working in an outside kampong. If the kakang gives the order the people must cooperate. This shows that the kampongs here are fiercely separatistic and only the upper government controls this atomism.

War

191 is always in Manggarai. I have seen this before. "Mengerti sedikit, tidak bisa tjakap [I understand a little bit, but I can't speak it].

53 177 831 We saw a poor show at the pasar malam. It was a sandiwara traveling troupe like the one I saw on the ship. It consisted of torch singers and crooners. The gallery came down with a carioca in western dress. The contact was not close, but closer than they used to make it, and at the end the woman half fell into the man's arms. They shrieked. This very mild sex symbolism in dance was extreme for them. Their dances, as usual, are incredibly dull. The songs repeat themselves over and over again. 526 And they carry on their whip fighting day after day. They even abuse football, and play it from dawn to dusk. This is like the ten games [171] of baseball a day in Micronesia. They overdo things.

201 576 123 832 As we were sitting in the assistant's house with him and the other guru, a woman came in and swiftly pushed her face into mine, holding my head and rubbing noses. It seemed almost as though she were using her mouth a bit too, and I wondered if this were a combination of nose rub and sniff kiss. She then went quickly to Kattenburg and then to the two guru. Nothing would stop her, even embarrassed protests from the guru. The assistant asked who she was, and the other said she was Marcus's wife (who's that?). We were so embarrassed that we turned at once back to the questions, and we acted as though nothing had happened. We saw her later in the rear of the house, looking queer. Query: Was she crazy, or was she doing some bit of unthinking etiquette? But even if she were crazy, she must have been following a pattern here, or why do it in exactly that way? It would have been better if it had been the other guru's wife, who is a beauty.

We

764 If the people were very poor (or evidently for
178 some other reason) they may not bring them.
[656] Thus there has not been much change except for the fast burial now enforced in all cases.

One can see a change in that the Catholics have church rites as well as pagan. And another change is that whereas even now all pagan bodies are merely wound up in mats, Catholic bodies are put in a coffin. Formerly, very
766 famous men and stillborn children were buried near the house. Other people were buried outside the kampong (something like Limbo!).

764 Another thing is that if an old person dies,
769 one must guard his sleeping mat (evidently all of this applies to old women too) for four days. Food for the soul and a lit lamp are placed beside the body. The ghost comes and eats. It can be seen whether or not the ghost is happy if the food has been neatly eaten. If the food is left messy, it shows that the dead one is not happy. The pagans still do all of this, and sometimes the Catholics do too.

764 There are no tombs here, and there were none in the past. They have graves. There are stone markers placed on the graves.

• 53 All forms of entertainment are local. They are particularly fond of singing. They also dance, and there are many kinds of songs using a complement of such instruments as drums, flutes and gongs. There are no viols. He stresses that they love singing.

526 Soccer is a new game here but it is very much
524 liked. They also have raga, the rattan ball kick game. This is also new here, Roy says. They do not play cards, dice, etc. They have a kind of fruit-pits-in-holes game.

53 There is no sculpture here. A little carving is done (on the korke, barns, and they used to have images in the korke). There is no painting.
536 There is no drama (but he sees the point that

517 few moving pictures, and the trips to Ende town.

535 [526] They dance and sing, although they do not have the whip dueling here. They do the bamboo dancing as in Manggarai. They dance and sing only at the time of the full moon, and [534] prepare the occasion in advance. Local instruments are only the drum and the gong. Anything else is imported. And the only dances of old are the ronggeng and the main tandak (round dance), and the bamboo dance. This is all.

526 524 They play soccer and raga (rattan kick ball). They have no card games. They do have a corn and hole game. They also spin tops, but do this only after the harvest.

53 [286] They no longer make wooden images. There is no stone work here and no drama (evidently not even much in the ritual). There is no painting. Weaving is about the only local art. Thus they are very poor, aesthetically.

527 The only free days are feast days, Lebaran, and now merdeka. The rest of the time the people have to work hard. As they say, it is kebon, kebon, kebon. But after the harvest things are easier. During the growing season times are really arduous.

546 Very little is known locally about alien amusements. They seldom see movies, seldom if ever read, and almost never talk with foreigners. (Indeed, this underlines the remoteness of these people. They are near Ende, but nearly all of them are far away from anything outside.) Most of the people here (by far) have never seen a movie, and the others have only seen one once or twice. They do not understand that sound movies talk. This came out when I asked about how many people had seen them. The kapitan said that they don't have that kind of movies (he had never heard of them evidently). Yet he has seen at least one, but he thought